

figure of Christ in color or bronze or marble can reach the ideal of perfect beauty, which came forth into actual reality in the Son of God and Son of Man.

The highest creations of art are here but feeble reflections of the original in heaven, yet prove the mighty influence which the living Christ continually exerts even upon the imagination and sentiment of the great painters and sculptors, and which he will exert to the end of the world."

It remains to notice the most sublime and spiritual of all arts, poetry and music, or the liturgies of the church. "Next to the Holy Scriptures a good hymn-book is the richest fountain of edification." Thru a letter from Pliny to Trajan, we know that in the beginning of the second century, praise was offered in songs. The Gloria in Excelsis and the Te Deum are unquestionably the most valuable jewels of sacred poetry. The Latin hymnology is more important than the Greek after the fourth century. Tho smaller in compass, the Latin surpasses it in simplicity and truth, and richness of thought, altogether being more akin to the Protestant spirit. Many of the songs of Ambrose, the illustrious Bishop of Milan, were models of simplicity and dignity. Augustine, the greatest theologian of the church fathers, whose soul was filled with the genuine essence of poetry, is said to have composed several hymns. The hymns are the fairest flowers of the poetry of the ancient church. They spoke more directly to the spirit than the plastic arts by stone and color, and gave more adequate expression to the whole wealth of thought and feeling. Thus Christian Art has ever played an important part in Christian life and worship, ever drawing into closer relation the ideal and real, ever leading upward the spirit of man into the realm of God.

#### CRITICISMS Nos. 1, 2 & 3

J. C. CASSEL

In EVANGELIST No. 13 current volume a trio of brethren appear to be bent on giving me a shower-bath and rubbing; that kind of treatment is beneficial to the intellectual, and spiritual, as well as the physical being. I hugely enjoy it, and am wiser than I was before, notwithstanding the fact that the brethren contradict each other. For instance one declares that, "Since God is revealing himself gradually, dispensations merge into each other without great intervening cataclysms." Another says, "Now here is the last man that would deny the fact and office of catastrophe in God's moral government of the world. According to Genesis the first dispensation was ended by catastrophe, in the flood. According to authentic history the second dispensation was ended by catastrophe, in the destruction of Jerusalem by Titus," etc. Men generally see what they go to see, but yet it would be a down right shame to call them "packs of error."

I heartily thank the brethren for their

very fine definitions of the words "optimism" and "pessimism", but as I had carefully qualified their use in my article their definition is to no purpose as far as that is concerned. Ordinarily post-millennialists are called optimists, and pre-millennialists pessimists, regardless of the finer definitions of lexicographers; the corruption is not of my making, but for convenience sake I used those terms in their corrupted sense; my brethren know this too well to cavil about it. I think however, No. 1 saw it necessary to fall back upon the correct definition of the word pessimist to take the apparent fling and sting out of the quoted phrase "No pessimist ever knew the Lord." I am indeed very thankful for this development thru this discussion, and my brother may well be, because I am sure he was misunderstood, owing to the commonly accepted meaning of that term.

No. 3 could have saved himself some unpleasant feelings and avoided some rather hard feelings if he had heeded my qualification of the terms in question, and given due weight to the following paragraph, which I quote from the article under discussion, "No doubt, as optimists aver, truth is mightier than error, and must finally win, not by means of grace however at the volition of men, but by the majesty and power of him who is truth."

Talk about optimism, the writer is an optimist of the "first water," as he sincerely believes that ten thousand years before so-called optimists can at all expect the realization of their fondest hope by the slow process of moral and spiritual evolution, the waiting bride, the mystical body of Christ will have been taken up and crowned as heirs of glory; the innumerable company of "palm bearers" will have come up out of the great tribulation, the hundred and forty and four thousand of the sons of Abraham will have become the nucleus of the restored kingdom of Israel, Satan will have been chained, and Christ will have reigned as King of kings and Lord of lords upon the earth for a thousand years, the devil finally cast into the lake of fire, all rule and authority and power put down, and Christ will in very fact have become all and in all. No, no, Jesus is not a pessimist concerning his own work, but he is concerning the work of Satan, who he says, is the prince of this world, and Paul says, he is the prince of the power of the air. Optimists have lost sight of this great factor in human events.

Possibly some of the language used in "Optimism vs. Pessimism" was unnecessarily vigorous, the reason for that was to draw out some of my so-called optimistic brethren into the open field of discussion, so that we might know the scripture upon which post-millennialism is founded. I had made several efforts before in that direction but had failed to accomplish my object.

Now that there is some scripture before us on the point at issue let us see whether it proves what it is supposed to prove. It

appears that the foundation stone of that which is commonly called optimism is found in John 12:32, which reads thus, "And I, if I be lifted up from the earth will draw all men unto me." The emphasis is commonly put upon the little word *all*. If the facts of history since the days that that scripture fell from the lips of the Master justified that construction of that passage one might be induced to accept it in that sense, but as nearly two thousand years have passed since the Lord was lifted up on the cross and but comparatively few of earth's millions have been drawn to him, one is not much inclined to accept that interpretation of the passage for the centuries that may yet be future. That not *all* have thus far been drawn to Christ in a saved or saving sense is so self-evident that it does not need refutation. And if *all* has not meant what it said for nineteen hundred years by what rule of logic can it be construed to mean that at any future time. (Whether scripture means what it says or not I will discuss in a separate paper in the near future.) The fact of the matter is that that scripture does not say that all men will be *saved* thru the uplifted Christ, there is a wide difference between the words "draw" and save. Vast numbers have been drawn to the uplifted Christ, and others will so be drawn until the end of time, but many, many of them not in a saving sense. The whole Roman Catholic church is drawn to the uplifted Christ, but who the orthodox Christian that believes that the rank and file of that church are a part of the true church of Christ. This fact also applies to all other churches and cults that deny the divinity of Christ and the saving efficacy of his blood. Add to the foregoing the great number of so-called Christians which do not belong to any church, and all the liars and adulterers and otherwise immoral church members and we have a vast host of the human family drawn to the uplifted Christ, but not saved by his grace.

Both the parable of the mustard seed, and the one of the leaven are brought into play to substantiate the claims of post-millennialism. In fact No. 2 uses them with the purpose of demolishing all the direct scripture quoted in "Optimism vs. Pessimism." The object of a parable is to illustrate truth by analogy, would Jesus use an illustration destructive of the truths he taught?

In the kind of kingdom of heaven and in the success of that kingdom as set forth in the thirteenth chapter of Matthew every pre-millennialist believes; my optimistic brethren will not have a monopoly of that. That chapter contains seven parables on the various phases of the kingdom, in the sense in which the word "kingdom" or the phrase "kingdom of heaven" is used there, but let it be understood that that is not synonymous with the "kingdom of God" as used by Paul in 1 Corinthians 15:50. The former is a flesh and blood kingdom; into the latter flesh and blood cannot enter. Here